



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. <i>Alif Lam Ra.</i> ²⁷²⁹ <i>Telka^w (she-that-afar-it^w/those^w) (are)</i> The Book's ^x <i>Aya'te^w (Qur'an's statements)</i> and a Qur'an manifesters.	الرَّ تِلْكَ ءَايَاتُ الْكِتَابِ وَقُرْآنٍ مُبِينٍ ﴿١﴾
2. Often ²⁷³⁰ when ^o long ²⁷³¹ who ^r disbelieved they ^z if they ^z were Muslims.	رُبَّمَا يُوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ ﴿٢﴾
3. <i>Tharr</i> ²⁷³² (<i>you^s let-alone/forsake</i>) them eat they ^z and <i>yata-mattaa</i> ²⁷³³ (<i>let them relish the temporary worldly delights</i>) and <i>yulhe</i> (<i>entertainingly-preoccupy/distract</i>) them the hope; so they ^z will know.	ذَرَهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِمُ الْأَمَلُ فَسَوْفَ يَعْلَمُونَ ﴿٣﴾
4. And not We perished of a village ^w except for it ^w a book <i>ma'aloomon</i> ²⁷³⁴ (<i>that which is known</i>).	وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَعْلُومٌ ﴿٤﴾
5. Not surpasses of an <i>Ummaten^w (generation/community)</i> ^w its ^w <i>ajala</i> ²⁷³⁵ (<i>term-limit</i>) and nor <i>yasta'akherona</i> ²⁷³⁶ (<i>affirmably slacken tarrying they^z</i>).	مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَخِيرُونَ ﴿٥﴾
6. And they ^z said: <i>ya'ayyaha</i> (<i>O, you^g</i>) who ^x <i>nozẓela</i> (<i>had been iteratively descended</i>) on him 'The <i>Thekro</i> (<i>Qur'an</i>) verily you ^g (<i>are</i>) surely a maniac ²⁷³⁷ .	وَقَالُوا يَتَّبِعُهَا الَّذِي نَزَلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ ﴿٦﴾
7. <i>Lawma</i> ²⁷³⁸ (<i>why do not</i>) <i>ta'ateena^x (you^s produce/cause to descend for us)</i> ^x by the angels, <i>en</i> (<i>if</i>) you ^g were of the <i>ssa'dequeena</i> (<i>always truth renderer</i>).	لَوْ مَا تَأْتِينَا بِالْمَلَكَةِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٧﴾
8. Not <i>nonazẓelo</i> (<i>repetitively descend</i>) [<i>We</i>] the angels except by the right, and not they ^z were then <i>mundhareena</i> ²⁷³⁹ (<i>ones given reprieve</i>).	مَا نُنَزِّلُ الْمَلَكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذَا مُنْظَرِينَ ﴿٨﴾
9. Verily We <i>nazẓalna</i> (<i>We repetitively descended</i>) The <i>Thekra^x (Qur'an)</i> ^x and verily We (<i>are</i>) for it ^x surely keepers-up ²⁷⁴⁰ .	إِنَّا نَحْنُ نُنَزِّلُ الذِّكْرَ وَإِنَّا لَهُمُ الْحَافِظُونَ ﴿٩﴾

²⁷²⁹ See the *Lexicon* attached to this *Translation* for commentary.

" is an article of *multiplicity*, meaning "often!" Some say it is for "paucity," meaning رُبَّمَا in "رُبَّ" ²⁷³⁰ The word "What must be noted is that القرطبي and الهادي came to mean perhaps! See رُبَّمَا "little!" However, currently, "some time, by way of elegance and eloquence, in Arabic one explicitly expresses what he implicitly means by its opposite!" translated as "longs" means an earnest, heartfelt desire, especially for something beyond reach! يُوَدُّ ²⁷³¹ The word "That is to say: what many long for is not going to happen!"

²⁷³² The word "tharr" = "let alone, forsake" has no English equivalent *per se*, so we transliterate and parenthetically explain!

²⁷³³ See the *Lexicon* attached to this *Translation* for this word, generally meaning: taking temporary advantage of the worldly pleasures.

, " is a subjective, singular, noun! No English correspondent for it! معلوم ²⁷³⁴ The word "ma'aloom" = "اللسان" means term-limit, see الأجل ²⁷³⁵ The word "

when added to a word! س ²⁷³⁶ See the *Lexicon* attached to this *Translation* for the effect of the letter

" is a noun corresponding to "maniac" rather than "insane" = an adjective! مجنون ²⁷³⁷ The word "precedes a present tense verb that means to urge and reproach! ما" When "هلا" = "لا" = "لو" ²⁷³⁸ The two words "in his explanation to this Ayah. القرطبي See Arabic Grammar books or

" is a plural objective noun for which there is no English equivalent, they who are reprieved! منظرين ²⁷³⁹ The word "which is "kept-up" not just "kept, or maintained," or even "guarded!" حفظ ²⁷⁴⁰ The word "Merriam Webster's Dictionary puts "keep up" as: "to stay even (as in acts of strength, endurance, or speed) (although he was small he could keep up with the larger boys in sports)!" (*Emphasis is added*)!

10. And *laqad* (verily, already and affirmatively) We sent [of] before you ^s in the [firsts'] (ancients') sects²⁷⁴¹.

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شَيْعِ
الْأَوَّلِينَ ﴿١٠﴾

11. And not *yaátehem* (comes to them) of a messenger except they ^z were by him *yastab'zeona* (affirmably jesting/jesting).

وَمَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا
بِهِ يَسْتَهْزِءُونَ ﴿١١﴾

12. Like *tha'leka* (he-that-afar-it/that) [We] thread it ^x in the criminals' hearts.

كَذَلِكَ نَسْلُكُهُ فِي قُلُوبِ
الْمُجْرِمِينَ ﴿١٢﴾

13. Not believe they ^z by it ^x and *qad* (already and affirmatively) ceded ^w the dispensation ^w (of) [firsts] (ancients).

لَا يُؤْمِنُونَ بِهِ وَقَدْ خَلَتْ سُنَّةُ
الْأَوَّلِينَ ﴿١٣﴾

14. And had We opened on them a door from the Heaven ^w so *dhallu* (they ^z continued/kept) in it ^w *ya'arojona* (curvilinearly ascend they ^z).

وَلَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِنَ السَّمَاءِ
فَظَلُّوا فِيهِ يَعْرَجُونَ ﴿١٤﴾

15. Surely (then would have) said they ^z: verily only (had been) closed our visions, rather we (are) people *mas'hooroona* (we had been bewitched).

لَقَالُوا إِنَّمَا سُكِّرَتْ أَبْصَارُنَا بَلْ
نَحْنُ قَوْمٌ مَسْحُورُونَ ﴿١٥﴾

16. And *laqad* (verily, already and affirmatively) We made in the Heaven ^w zodiacs and We adorned/bedecked it ^w for the beholders.

وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا
وَزَيْنَهَا لِلنَّظِيرِينَ ﴿١٦﴾

17. And We kept-up²⁷⁴² it ^w from every Satan *rajeemen* (one who is ever multitudinously stoned).

وَحَفِظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَجِيمٍ
﴿١٧﴾

18. Except whom ^p *istaraqa*²⁷⁴³ ([he] stealthily stole) the hearing then followed him a *she'habon* (flamer-star) manifest.

إِلَّا مِنْ أَسْتَرَقَ السَّمْعَ فَاتَّبَعَهُ
شِهَابٌ مُبِينٌ ﴿١٨﴾

19. And the Earth ^w We extended it ^w and We cast in it ^w anchors²⁷⁴⁴ (catches/fasteners/stabilizers) and We sprouted in it ^w of everything *man'zoonen* (that which is balanced and proportioned).

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا
رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ
مَوْزُونٍ ﴿١٩﴾

20. And We made for you ^b in it ^w livelihoods and whom ^p not you ^c (are) for him/it ^x surely *ra'zeqeena* (giver of: provision/victuals for sustenance/rain).

وَجَعَلْنَا لَكُمْ فِيهَا مَعِيشَ وَمَنْ
لَسْتُمْ لَهُ بِرَازِقِينَ ﴿٢٠﴾

21. And *en* (not) of a thing ^x except We have its ^x treasures and not *nonazzeelo* ([We] repetitively descend) it ^x except by a *qada'ren* (fate/standard) *ma'aloomen* (that which known).

وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ
وَمَا نُنْزِلُوهُ إِلَّا بِقَدَرٍ مَعْلُومٍ ﴿٢١﴾

22. And We sent the winds ^w impregnators ^w; so We descended from the Heaven ^w water ^x then *asqay-nakum*²⁷⁴⁵ (We availed its ^x drinking) to you ^b) it ^x; and not you ^f (are) for it ^x surely storers.

وَأَرْسَلْنَا الرِّيحَ لَوَاحٍ فَأَنْزَلْنَا مِنْ
السَّمَاءِ مَاءً فَأَسْقَيْنَاكُمُوهُ وَمَا
أَنْتُمْ لَهُ بِخَازِنِينَ ﴿٢٢﴾

23. And verily We, surely [We] quicken and *nomeeto*²⁷⁴⁶ (We deaden); and We (are) The Heirs.

وَأَنَّا لَنَحْنُ غَنِيٌّ وَنُؤْمِتُ وَنَحْنُ
الْوَارِثُونَ ﴿٢٣﴾

24. And *laqad* (verily, already and affirmatively) knew We the

وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ

²⁷⁴¹ The word “sect” in the sense of a parties whose members mutually follow and succor each other! شَيْعٍ

²⁷⁴² The word “حفظناها” see footnote 2755 above regarding “حفظ” is rooted in “حفظناها”

²⁷⁴³ The expression “استرق السمع” = “سمع مستخفياً” hence stealthily stole the hearing! See Merriam Webster's Unabridged Dictionary

²⁷⁴⁴ That is the mountains!

²⁷⁴⁵ The word “أسقيناكم” = “أسقى” and not “أسقى” roared in “أسقى” means availed water for drinking! See Merriam Webster's Unabridged Dictionary

²⁷⁴⁶ The word “نميت” in “نميت” is the transitive verb to deprive of life! See Merriam Webster's Unabridged Dictionary

*mustaq'demeena*²⁷⁴⁷ (affirmed-antecedents) of you ^b and *laqad* (verily, already and affirmatively) knew We the *must'akhereena* (slackened-tarriers).

وَلَقَدْ عَلِمْنَا الْمُسْتَخِيرِينَ ﴿١٥﴾

25. And verily your ^t Lord He throngs them; verily He (is) *Hakeemon*²⁷⁴⁸ (infinite *hekmal*²⁷⁴⁹ Possessor) Omniscient.

وَإِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ ﴿١٦﴾

26. And *laqad* (verily, already and affirmatively) We created the mankind of *ssalssa'len* (dry-clay) of *hama'en* (dark-odorous-ooze) *masnoonen* (dark fermented ooze which is smoothened).

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَلٍ مِنْ حَمَلٍ مَسْنُونٍ ﴿١٧﴾

27. And the *Jann* ^x (plural of *Jinn*) We created it ^x of before of the hot wind's fire ^w.

وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ ﴿١٨﴾

28. And *edh* (when/whence) said your ^t Lord for the angels: verily I am creating a human of *ssalssa'len* (dry-clay) of *hama'en* (dark-odorous-ooze) *masnoonen* (dark fermented ooze which is smoothened).

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَلِّقُ بَشَرًا مِنْ صَلْصَلٍ مِنْ حَمَلٍ مَسْنُونٍ ﴿١٩﴾

29. So *edha* (if/when) *sawwaytoho* (I erected/evened/set him), and I blew in him of My *Rou'he* (Soul), then let-fall you ^z for him kowtowing.

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ ﴿٢٠﴾

30. So kowtowed the angels all (of) them wholes.

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَهْمَعُونَ ﴿٢١﴾

31. Except *Iblis* *aba*²⁷⁵⁰ (categorically refused) [he] to be [he] with the *sa'jedeena* (they that are kowtowing).

إِلَّا إِبْلِيسَ أَبَى أَنْ يَكُونَ مَعَ السَّاجِدِينَ ﴿٢٢﴾

32. Said [He]: O, *Iblis*, what (is) for you ^s that not [you ^s] be with the *sa'jedeena* (kowtowing-they).

قَالَ يَتْلِفِيسُ مَا لَكَ أَلَّا تَكُونَ مَعَ السَّاجِدِينَ ﴿٢٣﴾

33. Said [he]: not [was] [I] to kowtow for a human You ^s created him of *ssalssa'len* (dry-clay) of *hama'en* (dark-odorous-ooze) *masnoon* (dark fermented ooze which is smoothened).

قَالَ لَمْ أَكُنْ لَأَسْجُدَ لِبَشَرٍ خَلَقْتَهُ مِنْ صَلْصَلٍ مِنْ حَمَلٍ مَسْنُونٍ ﴿٢٤﴾

34. Said [He]: so let-egress [you ^s] from it ^w so verily you ^s (are) *rajeemon* (one who is ever multitudinously stoned).

قَالَ فَأَخْرِجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٢٥﴾

35. And verily on you ^s (is) the curse ^w to the *Deen's*²⁷⁵¹ (Requital's/Judgment's) Day.

وَإِنَّ عَلَيْكَ اللَّعْنَةَ إِلَى يَوْمِ الدِّينِ ﴿٢٦﴾

36. Said [he]: my Lord then let-reprieve me [You ^s] to a day (to be) resurrected they ^z.

قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمٍ يُبْعَثُونَ ﴿٢٧﴾

37. Said [He]: So verily you ^s (are) of the *mundhareena* (they who are: deferred/reprieved).

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ﴿٢٨﴾

38. To day (of) the time the *ma'aloome* (that which is known).

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿٢٩﴾

when added to a word!س²⁷⁴⁷ See the *Lexicon* attached to this *Translation* for the effect of the letter "ح" and "حكيم"²⁷⁴⁸ See the *Lexicon* attached to this *Translation* for an exposition on the words "حكيم"

²⁷⁴⁹ See the *Lexicon* attached to this *Translation* for "bekmal"

" means categorically (absolutely, without exception) refused, i.e. not just simply refused!أبى²⁷⁵⁰ The word *aba*="

²⁷⁵¹ That is the Day of Judgment!

39. Said [he]: my Lord, by what *aghawaytaney*²⁷⁵² (You ^g caused me to indulgently stray and be disappointed) surely I assuredly²⁷⁵³ adorn for them in the Earth ^w and surely *aghweyannhum* ([I] assuredly cause them to indulgently stray and so be disappointed) wholes.

قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ

40. Except Your ^t *eba'de* (worshippers/submitters/slaves) of them the *mukhlaseena*²⁷⁵⁴ (they who are purified and saved).

إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ

41. Said [He]: this (is) *Sseratton* (single and a specific Path) on Me straight (it ^x is).

قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ

42. Verily My *eba'de* (worshippers/submitters/slaves) not for you ^g on them an authority, except whom ^p *ettaba'a* ([he] closely-followed) you ^g of the *ghaweena*²⁷⁵⁵ (strayers because of fallacious belief resulting in disappointment).

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنْ اتَّبَعَكَ مِنَ الْغَاوِينَ

43. And verily Hell ^w (is) surely their appointment (as) wholes.

وَأَنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ

44. For it ^w seven doors, for every door [of them] (is) a portion *magsoomon* (one that is allotted).

لَهَا سَبْعَةُ أَبْوَابٍ لِكُلِّ بَابٍ مِنْهُمُ جُزْءٌ مَقْسُومٌ

45. Verily the *muttaqeena* (reverential guarders against Allah's displeasure) (are) in gardens ^w and wells ^w.

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ

46. Let-enter it ^w you ^z by peace *aa'meneena* (self-safety-securers).

أَدْخُلُوهَا بِسَلَامٍ ءَامِنِينَ

47. And wrested We what (is) in their hearts of rancor; brothers [they] (are) over couches mutually fronting (*tête-à-tête*).

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ

48. Neither touches/betides them in it ^w a fatigue and nor they (are) from it ^w surely *mukbrajeena* (expellees).

لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُمْ مِنْهَا بِمُخْرَجِينَ

49. *Nabbe'a* (let inform you ^s by piece-of-significant-and-availing-news) My *eba'de* (worshippers/submitters/slaves) surely I, I The *Ghafooro* (iterative Forgiver), *Raheemo* (iterative mercy Giver).

نَبِّئْ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ

50. And that My torment ^{x2756} it ^x (is) the torment ^x the painful.

وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ

51. And *nabbe'ahum* (let you ^s inform them by piece-of-significant-and-availing-news), regarding *Ebraheema's* (Abraham's) guests.

إِبْرَاهِيمَ ضَيْفٍ عَنْ وَنَبِّئَهُمْ

52. *Edb* (when/since) they ^z entered on him and said they ^z: peace; said [he]: verily we (are) of you ^b *wajeloona*²⁷⁵⁷ (they who are apprehensive).

سَلَامًا فَقَالُوا عَلَيْهِ دَخَلُوا إِذْ وَجَلُونَ مِنْكُمْ إِنَّا قَالُ

! "اللسان" so he: indulgently strayed and was disappointed! See "إنهمك في الضلال و خاب" = "أغويتني" in "أغوى" 2752 The word "The word " 2753 " in "لأزینن" and "لأغوين" are "ل" = "ال القسم" = "التأكيد" i.e. affirmation, expressed here in both cases by "assuredly"!

2754 The word "mukhlaseen" is objective, masculine, plural noun meaning: they that were selected by Allah for purity of their genuine nature and thus were provide safety and security from any punishment!

! "اللسان" and "الراغب" strayers because of fallacious belief resulting in disappointment for them! See "الغاوین" 2755 The word " = "torment" is a singular, masculine, subjective noun in the Arabic language! عذاب 2756 The word " "

! “وجلّون”²⁷⁵⁷ The word “wajeloon” is a quasi-adjective noun (صفة مشبّهة), see (البصائر and إعراب القرآن، لمحمود صافي!
There is no English equivalent for such a word per se! It means: they who are apprehensive!
” is a present tense meaning “feel apprehensive,” see the previous footnote above, 2712! توجل²⁷⁵⁸ The word “
,” has no English equivalent per say! So, we resort to transliteration and parenthetical تبشّر²⁷⁵⁹ The word nobashshara = “
explanation! It is a present tense verb where a speaker is telling another to tell pleasant tidings, albeit surely not all of
the times pleasing to some recipients! As some times “grievous” tiding could be the case! Clearly demeritorious
people do not deserve any pleasant tidings, except by way of sarcasm! As raising their expectations and suddenly plunging
it deep into the abyss of dismality is very fitting for them!

²⁷⁵⁹ The word “gholamon” means (1) a male boy, (2) a young mustached boy, (3) a hireling, (4) a servant/slave.
²⁷⁶¹ Ibid!

” which نون الوقاية او العماد، حيث لا يُستغنى عنها” by Arabic (linguistic) Rule, is called “تبشرون” in “ت”²⁷⁶² The letter “
,” = التّخفيف” is omitted, for “تبشرون” in “اي” The speaker’s pronoun “ي” precedes the speaker’s pronoun “
إعرا ب القرآن، لمحمود صافي” alleviation, lightening” or Ayat’s end harmony (rhyme)! See
بشراً يبشراً مبشراً²⁷⁶³ See the Lexicon attached to this Translation for bashshara/youbashsharo/mubasheron=
” has many meanings, among them: (1) the distant indistinguishable human apparition, (2) the آل²⁷⁶⁴ The word “
family of a person, i.e. wife and children, (3) the chiefs or the notables of a family, (4) the followers of a
certain leaders! It is used to ennoble and dignify.
” has several meaning, among them “measured” or correlated one thing with another as having the ر قد²⁷⁶⁵ The word “
corresponding characteristics!

وَأَدْبَرَهُمْ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ
وَأَمْضُوا حَيْثُ تُؤْمَرُونَ ﴿٦٥﴾

وَقَضَيْنَا إِلَيْهِ ذَلِكَ الْأَمْرَ أَنَّ دَابِرَ هَؤُلَاءِ مَقْطُوعٌ مُصْبِحِينَ

وَجَاءَ أَهْلَ الْمَدِينَةِ يَسْتَبْشِرُونَ

قَالَ إِنَّ هَؤُلَاءِ ضَيْفِي فَلَا تَفْضَحُون

وَاتَّقُوا اللَّهَ وَلَا تَحْزُونُوا

قَالُوا أُولَٰمَ نَنهَكَ عَنِ الْعُلَمِيْنَ

قَالَ هَؤُلَاءِ بَنَاتِي إِنْ كُنْتُمْ فَعِلِينَ

لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ

فَأَخَذْتُمُ الصَّيْحَةَ مُشْرِقِينَ

فَجَعَلْنَا عَلَيْهِمْ سَافِلَهَا وَأَمْطَرْنَا
عَلَيْهِمْ حِجَابًا مِّنْ سَحَابٍ

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّمُتَوَسِّمِينَ

مَقِّمٌ لِّسَيْلٍ وَإِنَّا

” meaning *uprooted the last* **قُطِعَ دَابِرُ الْقَوْمِ**²⁷⁶⁷ The expression, as in this *Ayab*: “Then cut off last (of) the people”= “*person of such people!*”

[illegible]

!إعراب القرآن، لمحمود صافي! "alleviation, lightening" or *Ayat's end harmony (rhyme)*! See

²⁷⁷⁰ Ibid, only here regarding **تخزون!**

) of coupling which normally commences the sentence! However, because there is an *g* component is (*interrogative* particle which takes *precedence* for beginning a sentence! See the *Lexicon* attached to this *Translation* for more elaboration!

²⁷⁷³ The word “*mushrequeen*” means as they entered into the full sun shine immediately after sunrise, as sunrise = “النَّجَاحُ” = full sunshine after sunrise! See الشروق and “

and “مطر” = ill-rained, as “أمطر” = rained, and “مطر”²⁷⁷⁴ * In Arabic there is a *distinction* between “

” in English, I chose ill-rained! أمطر” is used! So for *lack* of “أمطر! In this case“see الراغب” في الشر

"= [*she*]-stones is plural of multiplicity vis-à-vis plural of paucity! So, lots and lots of stones! حجارة²⁷⁷⁵ The word “

2776 That is the doomed city.

77. Verily in *tha'leka* (*he-that-afar-it/that*) surely (*is*) an *Aya'tan^w* (*miracle/sign/proof*) for the believers.

78. And *en* (*surely*) [was] the *Ayka'te's^w* (*thicket's^w*) companions certainly (*are*) *dha'lemeena* (*injustice-doers*).

79. So We revenged from them and verily both²⁷⁷⁸ (*of*) them (*are*) surely by a principal manifest.

80. And *laqad* (*verily, already and affirmatively*) denied the *Hej're's* (*valley between Madeena and Syria*) companions the *mursaleena* (*sent-messengers*).

81. And *aa'tayna* (*We accorded/given*) them Our *Aya'te^w* (*miracles/signs/proofs*) then they^z were *a'n* (*regarding*) it^w shunners.

82. And they^z were carving of the mountains houses *aa'meneena* (*self-safety-securers*).

83. Then took-she^y them the shriek-she^y *mussbeheena* (*as sun rise approached them*).

84. So not enriched²⁷⁷⁹ *a'n* (*off*) them what they^z were earning.

85. And not We created the Heavens^w and the Earth^w and what (*are*) between them both except by the right; and verily The Hour^w surely (*is*) *aa'teyaton^w* (*approaching-/coming*)^w so let-condone [*you^s*] the condonation the beautiful.

86. Verily your^t Lord, He (*is*) The *Khallaqo* (*multitudinous Creator*), The Omniscient.

87. And *laqad* (*verily, already and affirmatively*) *aa'taynaka* (*We accorded/gave you^s*) seven of the *mathaney²⁷⁸⁰* (*i.e. Our'an Surah 1*) and The Qur'an^x The Great.

88. Let-not assuredly extend [*you^s*] your^t [both] eyes^{w2781} to what *matta'na* (*We had let relish the transitory worldly delights*) by it^x likes/kinds²⁷⁸² of them and let-not sadden [*you^s*] on them and let-lower [*you^s*] your^t wing²⁷⁸³ for the believers.

89. And let-say [*you^s*]: verily I am the *nathero* (*repetitive warner*) the manifest.

إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ ﴿٧٧﴾

وَأَن كَانَ أَصْحَابُ الْأَيْكَةِ لظَالِمِينَ ﴿٧٨﴾

فَأَنْتَقَمْنَا مِنْهُمْ وَإِنَّهُمَا لَبِإِمَامٍ مُّبِينٍ ﴿٧٩﴾

وَلَقَدْ كَذَّبَ أَصْحَابُ الْحِجْرِ الْمُرْسَلِينَ ﴿٨٠﴾

وَأَتَيْنَهُمْ ءَايَاتُنَا فَكَانُوا عَنْهَا مُعْرِضِينَ ﴿٨١﴾

وَكَانُوا يُنَحِّتُونَ مِنَ الْجِبَالِ بُيُوتًا ءَامِنِينَ ﴿٨٢﴾

فَأَخَذَتْهُمُ الصَّيْحَةُ مُصْبِحِينَ ﴿٨٣﴾

فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٨٤﴾

وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَإِنَّ السَّاعَةَ لَآتِيَةٌ ۖ فَاصْفَحَ الصَّفْحَ الْجَمِيلَ ﴿٨٥﴾

إِنَّ رَبَّكَ هُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٨٦﴾

وَلَقَدْ ءَاتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْءَانَ الْعَظِيمَ ﴿٨٧﴾

لَّا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِّنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ ۖ وَخَفِضْ جَنَاحَكَ لِّلْمُؤْمِنِينَ ﴿٨٨﴾

وَقُلْ إِنِّي أَنَا النَّذِيرُ الْمُبِينُ ﴿٨٩﴾

²⁷⁷⁷ That is standing sustainedly for all to see!

²⁷⁷⁸ This is in reference to both townships of people of Lot, i.e. *Madyan* and the *Aykah!*

" has triple meanings: (1) *enriched*, (2) *sufficed*, and (3) *benefited*! But "enriched" includes the three! أغنى²⁷⁷⁹ The word "As "enriched" made rich or richer, made fuller, more meaningful, or more rewarding! so "enriched" is superior!

²⁷⁸⁰ Commentators of The Qur'an are of different opinions as to the meaning of "the seven mathaney!" However, the majority seems to agree that it is the Opener^{she y}, الفاتحة!

" means *desired what someone else has*! عنيه²⁷⁸¹ The expression: "extended his both eyes" = "أزواج²⁷⁸² The word "أمثال أو أصناف! See اللسان والطبري!

²⁷⁸³ The expression "[you] lower your wing" is lofty Arabic tongue expression meaning *show "softness," kindness*, or be "courteous towards" all are as figurative expressions, as the "wings" are the arms, symbols of strength! So when one "lowers" the arms the person makes them tucked to his sides indicating respect or submission!

90. Like what We descended on the portioners ²⁸⁵⁴ .	كَمَا أَنْزَلْنَا عَلَى الْمُقْتَسِمِينَ ﴿٩٠﴾
91. Who ^t they ^z made The Qur'an ^x eedheena ²⁸⁵⁵ (that which is dismembered).	الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ ﴿٩١﴾
92. So by your ^t Lord, surely [We] assuredly ²⁸⁵⁶ question them wholes.	فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ ﴿٩٢﴾
93. Amma(regarding) what were they ^z working.	عَمَّا كَانُوا يَعْمَلُونَ ﴿٩٣﴾
94. So issda'a (let-promulgate [you ^s]) by what [you ^s] (are being) commanded and let-shun[you ^s]a'n(off) the mushbrekeena (be-they who partner deities with Allah/ be-polytheists).	فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿٩٤﴾
95. Verily We sufficed you ^g the mustab'ze'eena (affirmable jesters/ affirmably-jesting they ^s).	إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ ﴿٩٥﴾
96. Who ^t they ^z make with Allah another elaban (a deity), then will know they ^z .	الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ فَسَوْفَ يَعْلَمُونَ ﴿٩٦﴾
97. And laqad (verily, already and affirmatively) [We] know surely you ^g constricts your ^t bosom by what they ^z say.	وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ ﴿٩٧﴾
98. So.sabbah ²⁸⁵⁷ (let-say[you ^s]: subhana Allah) by your ^t Lord's praise and be[you ^s]of the sa'jedeena(kowtowing-they ^s).	فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُن مِّنَ السَّاجِدِينَ ﴿٩٨﴾
99. And let-worship [you ^s] your ^t Lord until comes (to) you ^g the yaqeen ²⁸⁵⁸ (the: inevitable certitude/ death).	وَأَعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ ﴿٩٩﴾

²⁸⁵⁴ Qur'an commentators vary as to the exact meaning of the word "المقتسمين," as it potentially bears more than one meaning: It could mean those who did *portion* (segment) The Qur'an into *parts*, believing in some and not in the others! Or also it could mean "swearer-allies" those who swore as allies to gather their endeavor against Mohammad (SAWS) and his followers!

²⁸⁵⁵ The word "عضين" = "eedheen," rooted in "أجزاء" = *dismembering into parts*! Hence, they *dismembered* The Qur'an! The Qur'an is a single *whole*! When they pull off some parts (as they please) and choose to accept part(s) and leave other parts as unacceptable, what they were doing is *dismembering* it!

²⁸⁵⁶ The "ل" in "لننسلن" is a *juratory*- "ال قسم" = "ل" amounting to = "التأكيد," i.e. *affirmation*, expressed by "assuredly"!

²⁸⁵⁷ The phrase "subhana Allah," means: *hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of Allah!*

²⁸⁵⁸ That is death!